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# Pulpit

VOL. XII, No. 3, MARCH, 1959

# Preaching

MBOLS OF FAITH:

The Lamb of God ..... 2
Friedrich Rest

RMONS FOR YOUTH

Keep on Climbing! ..... 3
James P. Wilbourn

What Will You Do With Your Life? 6
Lowell M. Atkinson

Building Stately Mansions ..... 9
William Goddard Sherman

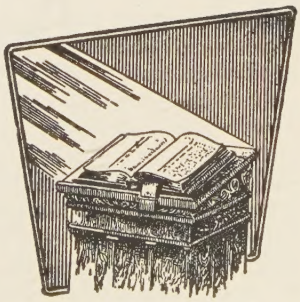
The Tragedy of Not Growing Up 11
Ralph W. Sockman

So You Want to Be Great ..... 14
R. Lofton Hudson

How to Become Famous ..... 20
W. Howard Lee

The Moments of Our Days ..... 23
Walter R. Van Hoek

ORTH QUOTING ..... 28
E. Paul Hovey



## EDITORIAL COMMENTS

This month's sermons are especially appropriate for those occasions, in the church and elsewhere, when pastors are invited to speak to young people. These messages are not, of course, limited in their appeal and meaning to youth groups.

Next month's topics will be "Great Words of Faith: God" and "The Family Circle." May themes will be "Christ-Centered Living" and "The Church of Christ." June subjects will be "Old Testament Personalities" and "The Christian's Witness for Christ."

## BOOKS FOR PULPIT PREACHING

**The Dignity of the Undefeated** by Charles F. Jacobs, Pulpit Preaching contributor, is an unusually stimulating volume of sermons. Each of the twelve chapters is based upon the theme and message of an outstanding novel. Mr. Jacobs' sermons are not, however, book reviews. Rather they bring the Christians gospel into the problems or concerns which the novels emphasize. (Christopher Publishing House, 174 pp., $3.)

**The World Is Learning Compassion** by Frank C. Laubach was written "to show that the compassion of Jesus, which has been kept alive for nineteen centuries within the Christian church, has in this century burst out into the secular realm. It is well on the way to becoming the creed and practice of the world." The fundamentals of Christian compassion, its nurture and growth through the cen-

(Continued on page 25)

## SYMBOLS OF FAITH

## THE LAMB OF GOD

**Friedrich Rest**
**St. Paul's United Church of Christ**
**Evansville, Indiana**

One of our earliest and most si
nificant symbols is the Lamb of Go

More familiar, perhaps, than t
standing lamb is the reclining lam
When the lamb is shown in a recl
ing position, we call to mind t
words of John the Baptist, "Beho
the Lamb of God, who takes away t
sin of the world" (John 1:29), or
Isaiah the prophet, "Surely he h
borne our griefs and carried our s
rows" (Isaiah 53:4). Thoughts of
lamb without blemish or spot (I Pe
1:19), or our Lord's purity of mi
and sacrificial blood redeeming
from our selfishness and guilt co
to our consciousness. We realize th
that in turning our own way we st
from God's path, we accumul
grief and guilt, and we need
Burdenbearer described for us
warmly by Isaiah.

(Continued on page 27)

Pulpit Preaching

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# SERMONS FOR YOUTH

## KEEP ON CLIMBING!

James P. Wilbourn, Clarksburg Baptist Church, Clarksburg, West Virginia

The book "Sampson's Choice," re-
tes the story of how Sampson, who
d lived a very selfish and earth-
ound life, died and went to the great
nd beyond. To his surprise and de-
ght, he discovered life beyond was
st the same as it had been on the
rth. He had expected a different
d worse fate than this, and the devil
d a difficult time trying to convince
m that it was really hell to which
had come. For hell is a place where
e has lost all desire and capacity
r the long, hard climb of life. The
vil summed it all up by saying, "No
end of mine has ever asked for
ngs."

We ask for wings, however, for our
esent achievement, although signif-
nt, will not allow us to rest in con-
ntment. We aspire to build a taller
ilding, to compose more thrilling
sic, to write more beautiful poe-
, and to understand better our-
ves, our world, and God. Ever this
ward reach lures us onward. The
ly real tragedy is the death of the
piring spirit. Alexander the Great,
en he had conquered most of the
own world, wept because there
re no more lands to conquer. Jesus
derstood that this yearning of the
l constituted the secret of life, and
he said, "Be ye therefore perfect."
ul, striving for the highest goal he
ew, fellowship with Christ, real-
d he had not attained fully his life's
bition; but he would keep on striv-
g. "I press toward the mark for
prize of the high calling of God
Christ Jesus," he said.

If we are to climb to the highest
ghts of which we are capable, we
st be sure we are setting out for a worthwhile goal. Psychologists have emphasized the fact that in order to be most effective life must be unified about some consuming purpose. Everyone has some kind of purpose for which to live, but not just any purpose will do. It must be a goal to match the potentiality and dignity of life, a goal which will bring forth the best there is within the soul.

Dr. L. P. Jacks, the noted English writer, has told the experience of a horse doctor at a county fair, who boasted that with his new invention he could make any horse swallow his pills, no matter how unmanageable the horse might be. Some of the men took him up on it, and went out to find a horse. They were unable to find a horse, but they did find a mule. The horse doctor took out his long glass tube, put a pill in one end of it and inserted it in the mule's mouth. The other end he put in his own mouth, to blow the pill down the mule's throat. The mule coughed first, however, and the wrong patient got the pill.

We are free, within limits, to choose the purposes for which we live; but when we choose an unworthy purpose, life has a way of kicking back upon us to make us the losers. Solomon, a brilliant and talented person, started out in life with this purpose, "The song of all songs, which is Solomon's. Oh, for a kiss from your lips!" He would live for pleasure, but it did not turn out very well. Denying himself nothing, he came to the place where he said, "what does he gain by all his futile toil, spending his days in gloominess, privations, deep anxieties, distress, and fits of anger?

. . . Utterly vain . . . everything is vain!" Life turned dead on his hands because he was pursuing the wrong goal. It will do the same for us.

One summer when my wife, small daughter, and I were spending our vacation at a camp in the forest, we amused ourselves by trapping chipmunks. We would place some food inside an empty milk bottle, and leave it where the chipmunk was likely to find it. The chipmunk would come along and put his head in the bottle. Because he could not eat all the food, he would fill his mouth as full as he could get it. Then he could not withdraw his head. There he was, trapped, because he insisted on taking everything he could get. We chuckle about the way this little animal allows himself to be trapped, but how much wiser are we than the chipmunk? By following our own selfishness, and forgetting the needs of others, we allow ourselves to be caught by our self-centeredness. The selfish desire for material things as an end in themselves, and without regard for others, is sure to bring disappointment.

When we seek the attainment of high character, we are pursuing a goal which will stand up under the severest tests of life. God has placed us here, not to seek pleasure, to attain wealth, to win fame, nor to lord it over our fellows, but to achieve a fine type of character upon which he can place the stamp of his approval. When, therefore, we make it the aim of our lives to learn self-control, tolerance, wisdom, and love, we are following the pattern of life for which God created us. A. A. Milne left the city of London on the occasion of one of the most terrible bombings of the second World War. When he returned, he found his house in complete ruins. Sitting upon what used to be the stones of the front steps of his home, he mused upon the material things which pass away. But he thought, also, of the things which time and circumstances cannot destroy; and so he penned these words:

Old London's time-encrusted walls
Are but the work of human hands.
What man has fashioned for us falls;
What God has breathed into us stands.

What if the splendor of the past
Is shattered into dust? We raise
A monument that shall outlast
Even the Abbey's span of days.

On broken homes we set our feet
And raise proud hearts that all may see,
Immortal in each little street
The soul in its integrity.

When we set out in life to do a the good we can for others, we a following a purpose which will bri us great contentment and joy. E ward Bok has told of the experien of several prominent business m who gave up their business pursu to serve humanity without financi remuneration. He has related, al his own experience, after having r tired from his editorial work to gi himself to humanitarian causes: have had six years of unexampled a tivity, better health, and more vigor, the end than at the beginning, and satisfaction with life not known b fore." Surely Jesus was right when affirmed that the destiny of life is be found in the kindly helpfuln done for others. "Come, ye blessed my Father, inherit the kingdom p pared for you from the foundation the world. . . . Inasmuch as ye ha done it unto one of the least of th my brethren, ye have done it u me," he said.

Again, if we are to climb to highest heights of which we are ca ble, we must be willing to pay price of high achievement. We mar at the brave pioneers who were a to conquer this great land of ou Let us remember that it was not d without effort and sacrifice. Th

ade their own clothing, provided eir own food, traveled by covered agons and row boats, and lived in g cabins of their own construction. hat about us, the descendants of e pioneers? We talk about finger- control, five easy lessons, and ten sy payments, with no muss, no fuss, d no bother; and a part of this ychology has been carried over in- our manner of living. We have be- me bargain hunters, looking for dis- unts, cut-rate prices, and rake-offs, l of which indicate we are not will- g to pay the full price of what we nt. Yet every example of the past ows plainly that no significant hievement has ever been made ich was not paid for with long and ligent effort.

Take music. Oh, yes, we would like play the piano and surprise our ends after three days of practice. t it cannot be done that way. As small boy Fritz Kreisler began play- g the violin; but because of lack of cess he became discouraged and rned to painting, then to medicine, d then to a military career. Find- g no contentment in any of these, returned to his first love, the vio- . He was going to be a violinist, me what may. Having settled his nd, he began with eight solid weeks voted to finger exercises alone, and er since he has practiced such a rn discipline as alone can make one great musician. He was willing to y for what he wanted.

Take marriage. A young man, talk- g to a young woman over the tele- one said, "Your lips are like cher- s, your hair is like gold, your eyes like violets!" Then he added, "I'll over tonight if it doesn't rain!" Who er started out on a marital adven- e without expecting fully to make uccess of it? But when the days of thful romance are gone, and he s to settle down to hard responsi- ities, will he be ready to practice virtues of self-control, self-denial, d tender consideration of others up- on which a happy and enduring home can be posited?

Take vocational achievement. When I was in college, there was a young man there who wanted to be a doctor. In his second year of study, he enrolled in a course in organic chemistry, and found it very difficult. His enthusiasm for being a doctor began to grow cold. "If someone would open the top of my head," he said, "insert a funnel, and pour in all the chemistry I need, then I would like to go on to be a doctor." He never became a doctor.

Take moral character. Benjamin Franklin, when a young man, went to Philadelphia and got a job in a printer's shop. Along with learning a trade, he desired, above all else, to achieve a good moral character. He discovered that merely wanting to be good did not make him good; he must form good habits. He selected thirteen virtues which seemed most desirable, and in his notebook allotted a page to each one. He checked his progress daily. A week's attention was given to each virtue in turn, thus going through the entire list once a quarter. Each failure was noted in a most conscientious manner. For a period of nearly twenty years he followed this strict discipline, and the result was one of the most imposing characters which our nation has produced.

Yes, we say, but Franklin was a very unusual man; we cannot compare ourselves with him. But this is to miss the whole point. The picture of a young man walking down the streets of Philadelphia with a loaf of bread under his arm was not an imposing sight. Franklin was not great then. He became great only after a long period of striving to master himself.

Think of spiritual achievement. Frank C. Laubach as a young man went to the Philippine Islands as a missionary. His great ambition was to be the president of Union Theological Seminary in Manila. Losing the appointment by a single vote, he became

so resentful that his health began to fail and he became inefficient in his work. Then he turned to God in complete surrender, giving up every desire except the desire to let others see Christ in him. As a step in the accomplishment of his purpose, he resolved to see how many times a day he could turn his thoughts to God. For many years prayer has been the continual habit of his waking hours. Through this spiritual discipline, he has become one of the most Christ-like men of this generation.

Every one of us wants to make some significant contribution to life. To do this, we must choose a noble purpose for which to live and be willing to pay the price of high achievement. There are those who tell us that the days of great adventure are gone, that there are no longer any frontiers to be explored. Such counsel is surely mistaken. True there are few physical frontiers to search out, but at no time in the world's history have there been greater ethical and social areas to be explored and conquered. Think of the problems that baffle us — crime, economic want, race prejudice, nationalism, and war. Here are frontiers to test the strongest and bravest of us, and time is running painfully short. Beyond all this lay the inward world of moral character which every man must master for himself. No significant explorations for this generation to make? What could be more significant than to seek solutions to the social problems which threaten our very existence an to possess our own souls?

I cannot point to a future with n heartaches, no struggle, no disap pointment. It is a hard world in whic we live; and if we are to carry ou the high purposes of our hearts, w must know the meaning of struggl and endurance. Our temptation wi be to drift with the tide. But why b content to rock at the wharf of med ocrity when the wide seas are befor us? The launching of a ship is alway a glorious occasion, with flags wa ing and bands playing; but before th ship reaches its destination, it will b tested by wind and wave. Unless i rudder is set true, and its engin have power to drive on through wir and wave, it will never reach por Just so it will be with us.

An explorer was using lantern slid to illustrate a lecture on an attem of an expeditionary party to climb the top of Mount Everest. Towa the end of his speech, he flashed upo the screen a picture of the icy slop of the mountain. Just up to one si could be seen the dim outlines of man. The speaker pointed to th figure and said, "This man was M lory. He went up beyond us, a around that corner. He never car back. He died climbing!"

We may never accomplish all w have purposed in our hearts to d but years hence, when we come the end of our journeys, may it said of us, "They died climbing!"

## WHAT WILL YOU DO WITH YOUR LIFE?

**Lowell M. Atkinson, First Methodist Church, Englewood, New Jersey**

This is a very personal question, is it not? Each of you must answer it for himself. No one else can really answer it for you.

Of course, it may seem that many decisions are made for you rather than by you. Your parents may decide many things about your education, your church, your friends, and even about your life partner. But it is still true that in the last analysis, yo life depends on you.

How will you use your life? For is you who will live your life, n someone else. To the extent that y are fully a person, you will be m ing decisions for yourself that c trol your destiny. What will you with your life? Let us set up a f guideposts as we confront life.

I

First of all, choose, do not drift! e all have the gift of freedom from e hand of God. In any situation we n choose how we will respond to e situation. The recognition of our gnity as free persons is basic to od living. Our glory is freedom to oose; our temptation is proneness drift.

A survey of a class of college grad- tes taken 25 years after graduation, vealed that 50 percent of the class nfessed that they were unhappy in ir life work. We wonder how many these unhappy people did not oose a life work, but drifted into it. e consequence of drifting is usually happiness due to maladjustment. member your dignity as a free per- n under God. Choose, do not drift!

II

On our second guidepost we read, hoose wisely." There are just two oices, the wise choice and the fool- choice. Choose the wise way, not e foolish way. You can do it!

There are standards emerging from man experience to give you guid- ce and to throw upon your path e light of wisdom. The greatest th emerging from the human story hat the wise person trusts the God o gave him his life to guide and lp him in his use of that life.

Sometimes the difference between e wise and the foolish seems very ght. Actually it is very great. Two reams in the Rocky Mountains are ry close together. Yet one flows wn one side of the Great Divide the Pacific Ocean, and the other ws down the other side of the reat Divide to the Gulf of Mexico vastly different destinations!

Some choices lead to God and a ppy life; some lead away from God o wretchedness. When you make decision, ask yourself, "Where am I ing?" If I follow this stream, where es it lead at last? Some streams w down one side of the Great Di- de to the land of utter selfishness. her streams flow down the other side of the Great Divide to the land of unselfish regard for others. One choice may lead to God; another choice may lead away from God for- ever. Do not be deceived by appar- ently slight differences. Use your mind. Choose wisely. Think of the ultimate destination as well as the immediate situation. A good standard is this: an unselfish choice is gener- ally a right choice and leads toward God.

III

As we come to the heart of the matter we find our third guidepost, "Hear God's call." In the sixth chap- ter of the prophecy of Isaiah, we read of a dramatic incident where a young man confronts life. At the cen- ter of his experience he comes face to face with the living God. He hears the supreme call, "Whom shall I send, and who will go for us?" He rises to the height of the tremendous chal- lenge, and flings out his brave re- sponse, "Here am I, Lord, send me."

Can you say that? For God is call- ing you, too. God calls everyone. There is no living person to whom God does not speak. God wants everyone to be a minister. He calls some to minister in full-time service; others He calls to consecration as Christian laymen. But there is no one to whom God does not speak. For every man, life is a summons and a sending!

Have you heard God speak? Do you know what He wants to say to you? There are so many voices today! It is very easy to be confused and to miss the "still, small voice." For when God speaks through His Holy Spirit, He rarely shouts. Usually it is the quiet voice within that gives God's guid- ance. You may miss that voice at first, but God speaks many times. If you are restless and unsatisfied with- in, ask yourself if you have failed to hear what God is trying to say to you about your life. The discipline of wor- ship is so helpful in learning to hear God's voice. Worship, pray, believe,

and you will train yourself to hear God's voice.

It is said of Joan of Arc that when the Dauphin of France complained because the Sacred Voices came to her and not to him, she replied, "The Voices do come to you, but you do not hear them!" If we worship earnestly, if we make wise and unselfish choices, we shall be preparing ourselves to hear God's voice. If we do God's will in loyalty, we will learn to hear God's voice. When He sounds the great summons, "Whom shall I send?" we shall rise to the height of our moment and cry, "Here am I, Lord, send me!"

IV

Our fourth guidepost is the most important of all, "Heed God's call." It is one thing to hear God's call; it is quite another thing to heed God's call. We must give ourselves personally to performing God's will for our life when we know it. No lesser loyalty will bring peace. As Queen Guinevere cried, in her great prayer of penitence:

> We needs must love the highest
> when we see it,
> Not Lancelot, nor another.

What does it mean in our own personal experience to heed God's call? It means that we must choose God's plan as our own plan. It means that we not only recognize Christ as the world's Saviour, but that we claim Him as our own Saviour.

There are some things no one can do for you. Indeed all of the big things in life belong in this group. All of the really significant matters you must experience yourself. No one can have religion for you; no one can make your life Christian for you; no one can respect your parents for you; no one can master discouragement and defeat for you. These great things belong to the realm of your personal choice, to your life of inner accomplishment.

How are we to heed God's call? We must answer this question with another question: how has God buil your personality? For you are to in vest your life where it will be pro ductive of the most good. Whenev you confront a career, ask yoursel honestly if you have what it take to do that job well. It is better t be an excellent shoemaker than a poo preacher. But whatever you do, re solve to do all to the glory of God.

V

For many of you, the steps outline in our discussion represent a pat along which you have already come Now you are at the place where yo ask: how shall I invest my life fo Christ? Having recognized the im portance of wise choice and my re sponsibility for hearing and heedin God's call, what shall I do with m life?

Whether you are a Christian lay man or a Christian minister depend upon your interests, abilities, and con victions. Now you are ready to as yourself these questions:

"What do I like to do?"

"What am I able to do well?"

"What am I convinced I ought t do?"

It is good to pause and ask of Go in quiet earnestness, "Lord, what wi Thou have me to do?" These words o Paul, after his transforming exper ence of Christ, may well become you words. Do not fear to let God guid you into your life work.

The full-time Christian ministr makes a powerful appeal to man strong, clean youth who want to mak their lives count for Christ in thes difficult days. The Church needs me of the highest calibre for its mini ters. Ask yourself these questions b fore you rush into this great wor Am I moved by a deep concern f people? Do I love God with my who being? Am I able to be a stron leader? Am I given a mind capab of continuous intellectual achiev ment? Can I serve God better in th ministry than elsewhere? The Chri tion ministry is a wretched trade, b a noble calling, as Matthew Simps

d. It demands the best of our ung men. It is for those who know at it is only in the Christian min- ry that God can bring their abili- s into redeeming contact with the rld's need.

VI

Having made your wise choice to ar and heed God's will by invest- your life where it counts most Christ, go ahead and live! Live nfidently, trust God, be at peace your spirit. Socrates said, just be- e his death, that he was well con- t, because no harm could befall a od man. In a deeper sense, no harm befall a Christian man. The God o cares is also the God who con- ls. Anselm, the great eleventh cen- y saint, once wrote to a young end, "Fear not to become the sol- dier of so great a King, for the King himself will be beside thee in every danger." Dare to follow God's plan courageously and you will enjoy God's comradeship constantly.

How will we know if we have chosen wisely what we shall do with our life? We shall know by the inner peace, satisfaction, and contentment that will be ours. You will not be free from adversity, but you will be triumphant in adversity. God blesses richly those who follow courageously His plan for their life. When God sounds His summons, "Whom shall I send, and who will go for us," may you be able to say, "Here am I, Lord, send me!" And in the words of Anselm, "May you ever advance to higher things in the holy life you have chosen and never fall away!"

## ILDING STATELY MANSIONS

**William Goddard Sherman, First Methodist Church, Stuart, Florida**

No one can say with finality why e Almighty has placed us on this rth. Yet we may say at least this: are to prepare our souls for eter- y. Thus we may take no narrow w of life, for life in its nobler pects consists in those spiritual ele- nts which guild the mansions of e soul.

True religion does not compart- ntalize life. Too frequently we may ar the fervently religious expound- their convictions about the soul's eds, only to discover that they are ncerned with life in its narrow as- cts. A religion that is not well- nded is not true religion. Jesus eached a full-orbed gospel. Our ristianity must reflect a concern every area of man's personality d being.

Oliver Wendell Holmes wrote these ted words which throb with chal- ge:

Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler
than the last,
Shut thee from heaven with a
dome more vast,
Till thou at length are free,
Leaving thine outgrown shell by
life's unresting sea!

I

The healthy and honest mind turns toward the truth as readily as a plant turns toward the light. The mind of man is fashioned to feed upon truth, and is not satisfied until truth be discovered. The search after truth in whatever area must be a matter of vital concern to one who is fashioned in the image of God.

It is incumbent upon the Christian to develop the intellect to the fullest degree possible. As we are stewards of material gifts, so we are stewards also of mental power. Too frequently scholarship has been ridiculed in religious circles. Some narrowly conservative persons have held education lightly, suggesting that when God calls a man to preach He will give the preacher words, and therefore

formal schooling is superfluous. Even Jesus is interpreted by some to belittle education, suggesting that the mysteries of life are hidden from the clever and intelligent and revealed to those who have no particular learning.

A part of this dim view of education stems from fear. Yet it is surely a strange fear that knowledge should destroy religion and annihilate our love of God. It is usually discovered that those persons who ridicule education have a flimsy constructed theology, and a few dozen facts would deal a death blow to their structure.

Intellectual power, rightly and thoroughly trained, can never be a danger to religion. In truth, the greatest leaders of the Church have always been intellectual powers: Paul, Jerome, Calvin, Wesley, Luther.

Mind is the force of the universe. Every great action is first a great thought. All creation was first an idea in the mind of the Creator. I cannot think that we value intellect high enough. Do away with mind and you do away with God as well.

Stored in the mansion of the intellect is the greatest treasure of the universe, truth. Once possessed, no man can take it from us. It is a treasure which will not corrode nor be depleted; its value endures eternally.

Here is the great worth of education: it brings the mind of man into an awareness of truth. Our life is rich in proportion to the amount of truth we grasp. The soul is rich as it discovers divine truth; the mind is rich as it gathers knowledge of the world about it.

Some time since I recorded these words of the Transcendentalist preacher of Emerson's day, Theodore Parker: "The pyramids may fall, in ages of time the granite be crumbled into dust and blown off by the sirocco of the wilderness; the very mountains, whence they first were hewn, may all vanish, evaporate to the sky and spread over the world; but truth shall remain, immortal, unchanging, and not growing old. Heaven and earth may pass away, but a truth never. A true word cannot fail from amongst men; it is indorsed by the Almighty, and shall pass current with mankind for ever."

True religion requires that we develop the mansion of intellect into a stately mansion. Religion that honors God does not fear truth, but cherishes it; it does not ridicule the mind but cultivates the intellectual power which God has given.

II

Just as Jesus said, "In my Father's house are many mansions," so we may say that there are many mansions, many areas, within man's being which must be brought to fulfillment. The purpose of our earthly life is not merely to develop one aspect of our being. We must be vitally concerned to cultivate, not only intellectual strength, but moral integrity.

Character is one of the major aspects of Christianity. The central aim of our Christian faith is to create within us a Christlikeness, a moral uprightness, which will glorify God.

We in the professional aspects of religion often have been guilty of misrepresenting Christianity. Too frequently we have presented the gospel only as a means of salvation for eternity, so concentrating upon a mysterious spiritual experience and its relationship to the hereafter that we overlook the central fact of the gospel: its redemptive power for the whole man for every area of life, including the present.

True Christianity is that which builds the stately mansion of character. I am convinced that this was the supreme aim of Jesus, for it is the central teaching revealed in his own words. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Christ's gospel gives us not only something to believe but something to do.

Let us state it more positively. The

hief aim of the gospel, the beginning nd end of Christianity, is doing the ill of God, by bringing the life of God into the life of man. This was he ruling passion of Jesus, and for his reason we point to Him as being he one who was without spot and ithout blemish. He sought not to do is own will, but the will of his eavenly Father. Take the same pas-on for your own and you will have hrist's gospel fulfilled in you.

Doing God's will is the most force-l manifestation of our faith. We sug-ested earlier that organized religion self has misguided many from the ue gospel. It is precisely here that e have failed. We have emphasized ith in Christ: "Believe on Him and ou shalt be saved." But we have iled to point out the many facets of ith. We have made it sound as ough an intellectual belief in the ucifixion, and faith in that event a substitution for our own death, ill guarantee us a place in heaven. e fail to point out clearly that the ripture goes beyond this, demand-g assent not only with our lips but ith our life.

To believe in Christ is to receive to our hearts the truth which was e Source of his perfect life. To be-ve in Him is to mold our own life ter his own, to make our wills one th the will of God, and thus infuse l of the present with the aspect of ernity.

III

It may seem at a glance that we have come a long way from our purpose of reflecting upon the merits of education. It has been our desire, however, to make it apparent that education has other aims than simply the gathering of facts to write upon the memory. Education is preparation for life, and this means life in its complexities. Education is preparation for every experience of the mind and soul of man, including eternity. To consider it in a lesser way is to undermine its purpose.

Education apart from God is counterfeit. There must be a blending of the intellectual and the moral, infusing the whole with spiritual verities. Education which omits God is prejudicial, for how can one comprehend the truth if he may not refer to the Source of truth? While life has advanced in most areas, education has deteriorated. All medieval education was sponsored by the Church; today God is an outlaw in many schools. In our zeal for separation of Church and State we have blasted the foundation on which the structure is erected.

Life begins and ends with God. The aim of education, as of religion, is to develop every facet of man's personality to the utmost, and thus make him as nearly perfect as possible. God's desire for man is the building of the soul's stately mansions, filling them with the treasures of heaven.

## IE TRAGEDY OF NOT GROWING UP

Ralph S. Sockman, Christ Church, New York, New York

Was it Victor Hugo who once de-ribed heaven as the place where all e parents are young and all the ildren are small. I can see his point. renthood has its problems and its itations. A mother's days are made earisome by the wants and frequent aywardness of little children and r nights are often made wakeful their illnesses. But while those lit-ones are burdens, they are such vable bundles of graceful curves and such constant sources of surprise and joy. Most parents have moods when they look back nostalgically to the days when their children were little.

And yet how heart-broken parents would be if their children did not grow up in body and mind. Charles S. Stratton was a very prominent American of a former generation. His name was a box office attraction and millions paid good money to see him,

for he was known as Tom Thumb and was exhibited by P. T. Barnum for years. Nevertheless, however much curiosity may be aroused by a dwarf like Tom Thumb, the sight of a stunted body evokes pity.

And it is even more tragic when a child's mind fails to grow. Such extreme cases, thank God, are comparatively rare.

But failure to grow up is not limited to dwarfs and mental defectives. Many of us are undersized mentally and spiritually and do not know it. When a mind stops growing there is no ache. When a conscience stops growing, the person often feels better — at least for a time. The prevalence of this failure to grow up was shown in Professor Overstreet's significant book, "The Mature Mind," written a few years ago. Dr. Overstreet pointed out that the differences between goodness and badness are pretty largely the distinction between maturity and immaturity, and he declared that "the chief object of our culture is to help all people grow up."

This reasoning is very much in line with the New Testament emphasis on growth. The early Christian writers recognized that while the efforts to copy Christ's perfection would lead to despair, we can grow up toward him. Hence the call to grow up is a recurring motif. And Peter closes his second epistle with the injunction, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ."

I

Consider first how a Christian is called to grow in mind. This means, for one thing, growing in information. If I leave my mind uninformed on vital issues, it is a sin. Others may not be sufficiently conscious of my ignorance to condemn me for it, and I may not be aware of what I am missing. But even in the eyes of our statute law, ignorance does not excuse our misdeeds or our mistakes. If I run through a red light, it does not quite satisfy the traffic officers I have met to say that I did not see the signal. If I unintentionally kill my friend with a gun which I did not know was loaded, I may not be charged with murder, but I cannot forgive myself.

And in the eyes of Christ the plea of ignorance does not exonerate. Recall Jesus' description of the Last Judgment. "The King said to those on his left hand, Depart from me, you cursed, for I was hungry and you gave me no drink, I was a stranger and you did not welcome me. Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger, or naked or sick or in prison and did not minister to thee?' Then he will answer them, 'Truly, as you did it not to one of the least of these, you did it not to me.'" The condemned were guilty of the sin of inattention. They had not noticed the needs and implications of the situations around them.

Christ came to "open the eyes of the blind" not only physically but mentally. He rebuked those who would not study, saying, "Having eyes, do you not see, and having ears, do you not hear?" He came to make us alive to the world around us, its people, its needs, its beauty. And not to be alive to what we should be aware of means loss to ourselves and to those around us. It fact, it is a sin against God.

Some years ago a doctor said to me "Why should I go to church? I learned the Bible stories and the Ten Commandments when I was a boy. Why should I go and hear those over again?" Well, of course, we preachers ought to do more than re-tell familiar Bible stories and repeat the Ten Commandments. We should do our best to apply the timeless truth of Scripture to the situations of our times. But think of that surgeon's mistaken concept of religion. He assumes that there is nothing new to be learned about spiritual principles and moral commandments. Suppose he took the same attitude toward his own profession and said, "I received my M.D. thirt

years ago. Why should I go to clinics and medical conventions and listen to papers?" Would you want such a surgeon to operate on your eyes? I would not trust him even with my tonsils!

What we must learn is that we are to keep growing in our religion as in our secular work. The Ten Commandments have not changed in principle since the days of Moses. But their application must be brought up to date." "Thou shalt not steal!" Of course, we have known that since childhood. But it is one thing to have integrity enough to be honest in the simple man-to-man dealings of a village store; it is quite another to see and observe the implications of honesty in our long-range complex transactions of modern business and international exchange. Some people have clear consciences largely because their heads are empty. They have not thought enough to see their shortcomings in the sight of God.

A friend of mine was leaving a party one Saturday night. He said to another guest, "I must go home so I can get up for church in the morning." The other laughed mockingly and said, "What have you done so bad that you have to go to church?" The latter thought that the only reason for going to church is to clear one's conscience. How far such a fellow mistakes the mind of Christ! We are to go to church not merely to get rid of our guilt but to "grow in the knowledge and grace of Our Lord and Savior Jesus Christ." With Christ we can group up out of our shortsightedness to "see stars we never saw before." When we worship God in Christ we are lifted out of our week-day specialties to "see life steadily and see it whole." When we study the love of Christ going out to all men regardless of race or class, we grow above our narrowing prejudices, our racial hatreds, our religious intolerance. When we sit at the feet of Christ and learn of him, we are freed from our imprisoning self-centeredness and cease to look at every situation from the standpoint of our own self-interest.

We all know the old saying, "Hell is paved with good intentions." We are in danger of drifting into a hell on earth, unless well-meaning but uninformed and short-sighted people awake from their ignorance and lethargy to study what it means to be a follower of Jesus Christ. Let us not fool ourselves by thinking that we are good enough because we learned some golden texts and some Bible stories in our childhood. We need to heed the advice given to Timothy in the first century: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed." While we are calling for more scientists to make missiles, let us have more and better workmen of God to make peace.

II

Secondly, if we are "to grow in the grace and knowledge of our Lord and Savior Jesus Christ," we must grow in heart as well as in mind.

About two years ago I stood in the courtroom at Nuremberg where the famous trial of the German war criminals was held. I tried to picture Goering, and the other Nazi leaders who were tried in that court. I thought of them in their strutting pomp and then I looked at the city of Nuremberg, crushed and tattered by the devastation they brought on it. As I pondered the scene, I remembered the words of Justice Jackson of the United States Supreme Court who presided at that trial. He said: "The most serious crimes against civilization can be committed only by the educated and technically competent people."

But when are we going to grow up enough to get on with our fellowmen? Over two thousand years ago the prophet Zachariah proclaimed the message he heard, "Not by might nor by power, but by my Spirit, says the Lord of hosts." Of course, we must not be blindly sentimental. A weak America and a weak Canada cannot

negotiate effectively with a strong Soviet Union. But let us realize that our strength lies in Christian principles even more than in military power.

Mr. Pyo Wook Han, the minister of the Korean Republic to the United States, recently wrote in a New York paper that the billion and more Asians are impressed by the values of the spirit, that he and his people "care far more deeply about the Salk vaccine than we do about the Soviet missile program." Then he went on to say these words: "In the Far East the real basis for liberty and democracy is the same kind of values which your forefathers recognized when they created (your) nation. These are sentiments which have inspired the growth of democracy in my own nation, Korea. They inspired the first sentiments of independence in many new countries in Asia. They speak with urgent meaning to all Asians, everywhere.

If that distinguished diplomat rightly speaks for his fellow Asians, then the influence of America rests more in living up to her Christian ideals than in the quick launching of new weapons.

When this nation was split between the North and the South almost a hundred years ago, the healing of the wound was speeded by the great-heartedness of the two leading figures on both sides, Abraham Lincoln and Robert E. Lee. How our hopes whould rise today if the spirit of Lincoln and Lee should begin to soften the tensions of the cold war. Maybe we cannot soften the heart of the Kremlin, but we can find ways of showing our goodwill to the Russian people. We can offer to cooperate with the Soviet scientists and teachers and physicians in works of healing and helpfulness throughout the world.

And this work of growing up in heart can and must begin nearer home. With the help of Christ we can grow up out of that littleness of nature which keeps us from being generous in our judgments and magnanimous toward our critics. When we root our minds in Christ's words, we can grow up into that big-heartedness which forgives our enemies and rejoices in the success of our friends. When we keep in communion with Christ, we can outgrow that vindictiveness which is ever trying to get even and that jealousy which is ever trying to hold others back.

We may not all grow up to be what the world calls big men. But we can grow up to be the big natures in the sight of God. And how we do love and admire a really big nature! So let us "grow in the grace and knowledge of Our Lord and Savior, Jesus Christ."

## SO YOU WANT TO BE GREAT

R. Lofton Hudson, Wornall Road Baptist Church, Kansas City, Missouri

It was a cold, bitter winter in the White Hills of New England. A happy, humble family sat beside a warm fire chatting and jesting with the kind of contentment that comes only to good folk. The pitiless wind rattled the doors and wailed outside the windows. Welcome footsteps were heard outside the door and the whole family rose in friendly anticipation of a stranger who would come in out of the night to gladden their hearth.

It was a young man. His face which wore a melancholy expression, as one who travels a lone and bleak road at nightfall, was soon brightened as he saw the warm, kindly reception of these simple people. His numb fingers and face were soon warmed and the frank conversation had drifted back to the young man. He was going toward Vermont, and was he on a long journey?

As the frank-hearted stranger now relaxed by the fire, there was heard the lumbering sound of something like heavy footsteps rushing down the steep side of the mountain back o

ae house and taking such a leap in assing the cottage that it struck the recipice on the opposite side of the ad. The family held their breath beuse they knew the sound.

"The old mountain has thrown a one at us for fear we should forget m," said the father, recovering himlf. "He sometimes nods his head d threatens to come down, but we e old neighbors, and agree together etty well upon the whole. Besides, e have a sure place of refuge hard if he should be coming in good rnest."

The young man having finished his pper of bear's meat began to reveal e secret of his character. He was sessed with "a high and abstracted mbition." His cheeks glowed and his es flashed with enthusiasm as he folded his dream.

"As yet I have done nothing. Were to vanish from the earth tomorrow ne would so much as know of me. t a soul would ask, 'Who was he? Thither did the wanderer go?' But I nnot die till I have achieved my stiny. Then let Death come: I shall ve built my monument."

The family laughed a little at the nk ambition of the stranger; It was foreign to their own. But the her admitted that he had been shing that he owned a good farm some other township and that he nted to stand well with his neighrs and be called squire or sent to neral Court for a term or two. Then would be satisfied with a slate avestone with just his name and age d a verse of a hymn on it, someing to let people know that he had ved an honest man and died a ristian."

"There, now!" exclaimed the anger; "it is our nature to desire a onument, be it slate or marble, or a llar of granite, or a glorious memy in the universal heart of man."

Even the grandmother finally realed her vanity. "Old folks have eir notions as well as young ones," e said. She then requested that one of the family should hold a looking-glass over her face as she lay in her coffin. "Who knows but I may take a glimpse at myself, and see whether all's right."

"Old and young, we dream of graves and monuments," murmured the stranger youth. "I wonder how mariners feel when the ship is sinking and they, unknown and undistinguished, are to be buried together in the ocean, that wide and nameless sepulchre?"

At that moment, there was a terrible roar and blast outside. The very foundations of the earth seemed to be shaken. Young and old shrieked in one breath, "The slide! The slide!" The whole group rushed out of the house to take refuge in what they deemed a safer spot. But it was too late; in unutterable horror the whole family and the stranger were buried alive, to be heard of no more.

Thus Hawthorne, in "The Ambitious Guest," tells the story of human longing, and of the end of a dream of early immortality.

I

Jesus Christ, of all people who ever walked this earth, knew that men and women everywhere want to be great. He is the world's greatest psychologist, to use a modern term. He recognized that deep within everyone of us is the yen to be outstanding, to be distinguished, to be individuals who stand out in the world. We all want to amount to something. The last thing we ever want to be said about us is that we are "nobody."

We can go further and say that not only did Christ know that we want to be great, but he encourages us to want to be great. Listen to his words: "Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be your slave" (Matthew 20:26 Goodspeed).

"Whoever wants to be great." Think of these words. If most oriental religious leaders were to complete that

sentence, they would say, "Let him realize that his very desire is a sin and let him put it out of his mind." Modern secular thinkers would say, "Whoever wants to be great, let him assert himself; man can do anything he wants to do if he wants to bad enough."

The German philosopher, Nietzsche, is probably the most outspoken and the most nearly honest voice of a large segment of the twentieth century. He understood Christianity, believe it or not, and rejected it in these words: "Christianity is "the greatest of all conceivable corruptions, the one immortal blemish on mankind." He says further: "Slavery is one of the essential conditions of a high culture. . . . The misery of the men who struggle painfully through life must be increased to allow a small number of Olympic genuises to produce great works of art." He cared only for the Super-Man who must become great by using the mass of men as dumb brutes, good only for selfish ends. This may sound strange to our ears, but actually it differs from Communism only in the fact that Communists veneer their despotic techniques with some highflown words about ultimate democratic ideals. Their tactics are entirely in accord with the Nietzschean spirit.

But closer to home than either the Super-Man philosophy or Communism is the spirit of our whole structure which places a premium on "keeping up with the Joneses," outstripping our neighbors, becoming famous, and getting rich. Just a few years ago mothers dreamed of their sons becoming a minister of the Gospel or president of the United States. Now they are disappointed if he becomes a minister and pity him if he becomes president. They would much prefer that he get to Hollywood or on a national television show. About the only hell most parents know is for their children not to be popular and well educated. We may be dishonest or vulgar or immoral, but we must appear well in the eyes of the public. That is why I maintain that about the only hope for most young people today is a conversion, and usually it means a conversion from the ideals of their own church-going, respectable parents — and to Christ.

II

But what did this Christ say about our desires to be great? Did he condemn this motive as unworthy and ungodly? Not at all. He made use that way. He had no use for the pale, sickly, cringing, retreating 'scuse-me-for-living attitude which some people call Christian. These disciples of his who spent three years with him did not come out with an self-effacing disposition. He had inspired them not only to be somebody, but to want to be great.

That is why in the account just preceding this text we read of James and John's asking for the chief places of honor in his kingdom. Their mother said to Jesus, "Give orders that these two sons of mine sit one at your right hand and one at your left, when you are king" (Matthew 20:21 Goodspeed). And the other ten disciples were popping mad when they heard of their request; they wanted to be Prime Minister and Labor Secretary too.

But what is wrong and what is right, if anything, with such a request? Jesus explained what was wrong. He said: "You are trying to be great by the standards of the world. You are seeking honor from men and power over men. This is not God's way. The world's heroes are heaven's villains, and vice versa. I will show you how to be great and this will permanently satisfy these deep motives which I placed in every human breast." Read it for yourself in Matthew 20:17-28.

My mind stands in gaping wonder at this marvelous answer to these disciples. For I believe that there is no problem which every human be

ng faces which is quite as deep as his lust for greatness. Why the very word "great" itself never wears out. We want to be great more than anything else in this world. D. H. Lawrence, the English novelist, expressed it this way, "For men and women alike were mad with the egoistic fear of their own nothingness." And William James in an address at Radcliffe College once said, "The best claim that a college education can possibly make on your respect, the best thing it can accomplish for you is this: 'that it should help you to know a good man when you see him.'" And George Chapman, the dramatist, wrote, "They're only truly great who are truly good."

I suspect that some of us Christians are going to face a serious reckoning at the Judgment for the distortion of values which we have contributed by honoring selfish, unscrupulous men and women. If a man holds a certain position in our society we blow our little pipes in the great unthinking parade of honor, whether the man was humble and Christian, or bigoted and proud. Jesus said that his followers were to reverse the standards of the world, not encourage them. "It shall not be so among you."

Think for a moment of our criteria of greatness: money, education, position, recognition, authority, popularity, pleasure. Dr. Blackwelder, a Lutheran pastor in Washington, D. C., tells of a young lady who said to him concerning a friend who is very talented in languages, "My, he's a great man. He can read eight languages." To which he replied, "Yes, he is a great fellow, but not because he can speak eight languages, for you see he could be a liar in all eight." Why even in the church you often find more honor given to talent and worldly success and to education, than to character, hard work, and humility. Some people don't care whether what the preacher says is the God's truth or not, if he is interesting, entertaining and "makes you feel good."

Dr. Wallace Petty, a Baptist preacher, and a young student went to hear Kagawa, the great Japanese Christian, when he was in this country. As they left the meeting the student remarked to Petty that even he would have to admit that Kagawa's stuff was pretty awful. Not a fresh, vital, stimulating thing did Kagawa say. Only platitudes. "Why," he said, "if he had not been Kagawa and you had not felt the obligation to courtesy, you would have walked out on him." Dr. Petty agreed that it was bad. But as they walked along, that student remembered something. He turned to the preacher and said, "You know, as Kagawa was lecturing, I noticed those thick lenses covering his eyes. I remembered that he is going blind from trachoma. He got trachoma by living among the poor in great cities of his country. I could not forget that. I guess, Dr. Petty, when a man is hanging on a cross he doesn't have to say very much."

Did you notice Jesus recipe' for greatness? He said, if you will allow me to translate it freely, "If you want to be great you must do the hard, dirty work of serving your fellow man. And if you want to be really great, outstandingly great, you must serve like a slave."

Time forbids my saying much about slavery in Jesus' day. All of us can imagine how slaves would be ordered around, how good slaves would do everything possible for the master, how in faithful, ungrudging love a good slave would have but one aim, that of meeting the master's needs. But we seem never to translate these words of Jesus into modern Christianity. If we get tired in the Master's service, instead of rejoicing that we can serve, we complain or pity ourselves. Instead of seeing how much work we can do in His church, many see how much they can get out of and not feel

too guilty. And some of us who know that service is the goal of life have too little ambition to ever get far on the road toward the goal. Yet it remains true, I judge, that every other standard of greatness will fade. At least, that is the word of Him whom Tennyson called "the Greatest of the great."

The trouble with us is that it costs too much to be great, therefore, we hold on to our worldly standards and to mediocrity. It is easier, because these pagan ideals are down in our bones. They were there before we were mature enough to become Christians. Some of us have seen in our history books the picture of King Canute being rowed down the River Dee by six tributary kings. Imagine the greatness of a king who could lord it over six kings! Perhaps someday the history books will be rewritten and we will be able to laugh at some of the puppet shows which man has put on. We might even learn to honor those who do not seek it, and praise those who are surprised by it.

Our misguided vanity is such an appalling thing that I dare say that you feel as I do that only the power of God can break its serpentine hold upon us. It is nearly impossible for any of us when talking of some person not to say, "He makes a certain salary," or "He is the head of Blank Manufacturing Company," or "She has so many diamonds or has travelled in such and such countries." A friend told me the other day about a certain man in our area who made a hundred and fifty thousand dollar addition to his house. I thought of the words of Cardinal Wolsey in King Henry VIII:

> Farewell! a long farewell, to all my greatness!
> This is the state of man: today he puts forth
> The tender leaves of hopes; tomorrow blossoms,
> And bears his blushing honours upon him;
> The third day comes a frost, a killing frost;
> And, when he thinks, good easy man, full surely
> His greatness is a-ripening, nips his root,
> And then he falls, as I do.

III

But let us not think that because we see the superficiality of our lives that we will be able to mend our ways. The Christian life is not that simple. We often know better than we do. So I would like to suggest some definite steps toward greatness. When Cassius asked, "Upon what meat doth this our Caesar feed that he is grown so great?" he spoke for many of us.

First, we must remember the tendency of our own nature to be misled. We need to suspect our own hidden thoughts. For example, Lady Astor at a large banquet made a convincing experiment: "It is a pity," she said, "that the most intelligent and learned men attach the least importance to their personal appearance. Why, right at this very table the most cultivated man is wearing the most clumsily knotted tie!" As if on a given signal, every man in the room immediately put his hand to his tie to straighten it. See what we really think of ourselves!

Second, we need some new models. As long as we publicly praise servants and privately admire the selfish demagogues, there is little chance for improvement. But our models, the people we really hold in high esteem, are the ones who mold our lives, sometimes unknown both to themselves and to us. It is almost as if we have swallowed the ideals of these people, and they become a part of our very emotions. This is why Jesus becomes so important to the true Christian. He is our model. We always know

ether we do it or not, that we ould follow his steps." And we n say of Him as Dr. Albert Ein- in did of Albert Schweitzer: nere, in this sorry world of ours, n great man." And we cannot help feel some pull to be like him.

Finally, the only way to learn to ve is to serve. Shakespeare said, me are born great, some achieve atness, and some have greatness ust upon them." Don't you believe Any kind of greatness which is ust upon you or to which you are rn is not true greatness. The kind greatness which Jesus had in mind trudged out, ached out, worried , prayer out — never handed out. be a slave is to do things which ers do not like to do. It means g hours, loss of pleasures, and ally criticism. It means self-sacri- , but it is God's way. Jesus halts whole human parade and puts it reverse, with the last end fore- st. He puts the slaves, the scrub- men, the cooks and the shoe- ne boys in the front, and the big ts and the pompous power-mad ders bringing up a tattered bat- ion at the rear. Lord, how our rches need to catch that concept greatness again!

like the way Jesus summarized meaning of his own life. It is a d of spiritual and moral autobi- aphy: "Just as the Son of man come not to be waited on, but to t on other people, and to give life to ransom many others" atthew 20:28 Goodspeed). So far he history of the world the oppo- to this has been the order of ry day and area. The status of a son is judged by the number of ple who serve him, and if he is lly great he will never expect to anything for himself. His attend- s dress him, feed him, carry him, om him, ministering to all his ds. Jesus reversed all of this nota- in the Upper Room when he lt down and washed the feet of disciples. And on another occa- sion he said, "I am among you as he that serveth" (Luke 22:27).

Are we to say, then, that Jesus became a great and famous man because he held to the ideal of service? I think not. He was great because he was God in the flesh, and as such did the will of God perfectly. He served and made an issue of service as the way for a human being to live because he wished to reveal man to himself. His teaching was not like the modern slogan, "He profits most who serves best." Rather his teachings are a call, a vocation. He said, "The servant is not greater than his Lord; as you have seen me wait on people, minister to them, so are you to make that the meaning of life."

Leo Tolstoi, the great Russian novelist ,has a short story which is often found in the "Best Short Stories of the World" anthologies. It is called, "What Men Live By."

Simon, a very poor shoemaker, lived in a little hut in the country. One day on a trip from the village he brought with him an almost naked man whom he had found freezing by the side of a shrine. His wife, Matryona, was very much put out with Simon. There was hardly enough food for them and the children, now to add this hungry mouth to the family circle.

The poor man who is brought home turns out to be an angel from heaven who had disobeyed God and was transformed into a man and being punished. He had been sent to earth to fetch a woman's soul. But when he arrived he found that the woman had just given birth to twins, a tree had fallen on the father and killed him, and there were no relatives to nurse and care for the babies. So instead of taking the woman's soul, he returned to God and reported his findings. Whereupon God sent him back to take her soul and to learn the answer to three questions: What dwells in man? What is not given to man?

and What men live by?

The story is worked out beautifully by Tolstoi. It is only at the end that you learn that the poor man is a former angel. And he learns his lesson. The first question is answered when Simon and Matryona take him in out of the cold. He found that in man dwells love. Later he finds the answer to the second question when a rich, overbearng, exacting man came to Simon's house to have a pair of boots made. The rich man had been very explicit in demanding that the boots be made so that they would last for a year, but he fell dead on his way home from Simon's house. So the angel found the answer to his second question: "It is not given to man to know his own needs."

The third question, What men live by, now remained. One day a well-dressed woman and two little girls in fur coats came to have shoes made. One of the little girls had a crippled foot which was caused by her mother's rolling on the child's leg as she died and crushing it — for she had given birth to them alone, her wood-cutter husband having been killed a few days before. The woman tells how she had nursed the twins along with her own child, who later died, and how they had become the joy of her life. There the angel found the answer to h third question.

He said: "I have learned that a men live not by care for themselv but by love.

"I remained alive when I was man, not by care of myself, but b cause love was present in a passe by, and because he and his wi pitied and loved me. The orpha remained alive, not because of the mother's care, but because there w love in the heart of a woman, stranger to them, who pitied a loved them. And all men live not b the thought they spend on their ov welfare, but because love exists man.

"I knew before that God gave li to men and desires that they shou live; now I understood more th that.

"I understood that God does n wish men to live apart, and ther fore he does not reveal to them wh each one needs for himself; but wishes them to live united, a therefore reveals to each of the what is necessary for all.

"I have now understood th though it seems to men that th live by care for themselves, in tru it is love alone by which they li He who has love, is in God, and G is in him, for God is love."

## HOW TO BECOME FAMOUS

W. Howard Lee, Memorial Presbyterian Church, St. Augustine, Florida

Browsing in a public library, I came upon a book with the arresting title, "How to Become Well Known." Inside the cover I learned that the author was a successful publicity man and press agent. The preface declared that it is the right of every American to become well known in his community, state, nation, or the world, depending on how far he is willing to go in fulfilling the conditions. What would a press agent say on how to become famous?

I turned the pages eagerly and found in all about ten rules. Wh do you think was the very first rul I was much surprised. The first r was, "Become interested in other And the other rules of the formu in one way or another bore on t first; all of them implied a relatio ship with others. For example, r two was, "Get on a committee a work." Another was, "Become exp in some field," especially useful alo some line. Another suggestion w "Choose a worthwhile cause and fi for it; become a crusader." And

Each rule of the formula for fame gested forgetting of self and king of others. It was somehow azing to find a modern press agent nseling what St. Paul advised in letter to the Philippians: "Look every man on his own things, but ry man also on the things of ers . . . Let this mind be in you ich was also in Christ Jesus." For- fulness of self, thought for others s indeed the mind of Christ both his activities and in his prayers. John sums up his life in the sim- eulogy, "He went about doing d." The conflict and suffering that e to him resulted from his insist- e on helping others wherever and enever there was need. Study his orded prayers, too, and see how le they contain of self and how ch of others. Yes, this emphasis on ers was the mind of Christ.

I

Doesn't it seem to you probable t so many of us spend our days in eness and loneliness, frittering y our days in futility, for the rea- that we disregard this counsel of Paul and the example of Christ? have tried to seize happiness as a e for ourselves, ignoring that life's p satisfactions cannot be won rt from others. For example, a ng husband gets the idea that by ping so faithfully on the straight narrow way he is missing the big ; he begins to philander, losing erest in his home, family, church, community. The smash-up comes now he is free of home respon- ilities. At first the freedom is won- ul. Later it begins to pall as all pleasures begin to sour. Too late finds what all prodigals find, that is reduced to rags and the com- nionship of pigs. By trying to nce on happiness for himself he t the game.

Suppose this young husband in- ad thrusts aside his selfish tempta- msand studies ways to make his nily happy and to do good through church and in his community. You know what happens. By forgetting himself and seeking the happiness of others, he gains happiness for for himself as a natural result. The simple truth is that without a real concern for others, life goes to pieces. Selfishness is self-defeating. "Look not every man on his own things, but every man also on the things of others."

Apply this idea then to your work. Is service the main object of your daily labor? If so, you're the exceptional American, for most of the people of our land have before them a different object — money. Those lines of endeavor offering most money are being overcrowded, while the service professions, offering small money rewards, must seek recruits. Look at the enrollment statistics of any university. I spoke to a young man and expressed the hope that he was considering seriously preparation for the Christian ministry. His parents had told me he had thought of the ministry. "No," said he, "I'm not interested." When I added that I thought him a likely prospect for the ministry, he said quite matter-of-factly, "Maybe so, but there's no dough in it!" Well, he had me there. I couldn't tell him of anyone I knew who'd got rich in the ministry. But I bade him think of the good he could do. He shook his head, saying, "Nope. I'm going in for business administration, then I can jump in and get mine."

Surely that young man is not to be blamed for his choice. It's typically American; that emphasis he has seen in almost everything around him. We seem to have paraphrased the "Psalm of Life" — 'Life is real, life is earnest, and the gravy is its goal." And we have our reward! We have striven for money and money we have. No other people in all the history of the world have had so much. But has it made us happy, serene, contented? No. The simple fact is that we cannot build mental hospitals fast enough to accommodate the increasing horde of men and women whom madness has

overtaken in the scramble.

There comes to mind the example of that heroine of American education, Alice Freeman Palmer. In the biography written by her husband one is impressed by her unselfish concern for others. She struggled against poverty to gain an education, not in order to reach success or fame, but to help others — her family, her church, other young women in the quest of education. All through her life as teacher, dean, and college head the spirit was the same — to help others. And her story shows how, although she was never seeking them for herself, still she won success, fame, and happiness.

Look not every man on his own things, but every man also on the things of other."

II

Apply the principle to your worship and prayer. You know of another famous teacher, Frank C. Laubach. He has spent his life teaching illiterates in several lands to read. In patient, Christ-like spirit he sits down with one person and teaches him to read. After a while the person usually asks: Why are you doing this for me? No educated person ever took time to teach me before." Then the missionary tells the story of Jesus and how he went about helping people and asks the fellow to go and find some one else who can't read and do the same for him. That great idea of Frank Laubach's has changed the whole meaning of life for thousands upon thousands of people who have learned to read and then to teach others.

Now Dr. Laubach writes of his discoveries in prayer which he calls the mightiest power in the World." He says real power in prayer comes by the same method; forget yourself, direct it toward helping others and the results come. Use it for yourself alone and you remain a weakling in prayer.

A fine little woman who had been active in her church, helping with suppers, fixing the altar flowers, an so on, became a shut-in through il ness. Once when her pastor was visi ing her she expressed regret that sh no longer could work for her churc as before. The minister told her tha her best service for her church wa possible right from her little roon He placed in her hands the 'Yea Book of Prayer for Missions" an asked her to study the fields and wor of the missionaries and pray for the daily. She did. And a new meanin and brilliance came into her life. Soo she began writing letters to thos workers of the Cross in far places. I return she got pictures of the missio aries and personal stories of the work. Her walls became a picture ga lery and the globe beside her bed wa dotted with pins showing points c her special interests. By shifting he thoughts to the interests and needs c others, she forgot her own trouble an her vision lifted to the field that the world, and her power of goo through prayer went out daily to th ends of the earth.

In our prayer and worship if w but think "also on the things c others," the real meaning of Christia fellowship will be seen among us. I a meeting of our church's leaders w discussed the problem of overcomin our reputation of being a cold church We came to the conclusion that ou dignity in worship has made us sel conscious, which, in turn, has made u self-centered. The warmth of fellow ship is not felt because we are nc much interested in others. That why we say we don't know one an other. This reminds me of the remar of a minister to a man who had sai he understood that "the cream of so ciety" belonged to his church. "Yes said the minister, "ice-cream!"

If we want our church really to b a center of warm fellowship we mus in our worship and prayer shake o our self-concern and think "also o the things of others."

William Booth, founder and firs general of the Salvation Army, use

send out each year a message to whole army. One year he sent as message the one word, "Others." w this was no mere pious platitude. lliam Booth's whole life was an pression of that principle; he was nuinely dedicated to it.

Toward the end of his days he went ally blind. He asked his son Bram- ll if it was true that he would er get to look on his face again. es," said Bramwell, "it's true. You can never see me again in this life." Shortly the old hero replied: "Well, I've done what I can for God and the people with my eyes; now I shall do what I can for God and the people without my eyes.

So, it's true, as the press agent said; the way to fame is by forgetting yourself and getting interested in others. "Look not every man on his own things, but every man also on the things of others."

## E MOMENTS OF OUR DAYS

Walter R. Van Hoek, Hyde Park Baptist Church, Chicago, Illinois

A person's most precious possession he present moment, and yet most pple's most misused possession is present moment. Most of us live some other moment rather than present one.

he present is the real, and the l is often very difficult to face. ring critical times we are inclined find solace by projecting our ughts and anticipations away from present to another time or to an- er world.

omeone tells of an old Scottish hlander who went to church one ht and heard a sermon on the atness and expansiveness of this verse in which we live. The acher had a great deal to say ut the tremendous distances be- en the various stars and planets the great immensity of space. The man was momentarily depressed all he had heard, and as soon as service was over he went out into darkness and stood alone for quite ile looking up at the stars. A lit- later, as someone passed near him eard the old man saying to him- "I refuse to be astronomically midated." This man refused to al- himself to be deceived into be- ing that the universe's magnitude thered the moment of his living, wasn't it for this very moment the very stars existed?

When the powers of darkness sur- nd us, when vast numbers are los- ing the struggle against hunger and disease, when the world holds nothing but fear and brutality and leaves more children orphaned than the city of Chicago could hold, this world becomes a place from which to escape. Under these circumstances it is not strange that men hide in the haze of a tavern or in devious ways evade the present moment. But one can not leave darkness behind, and man's only real possession is the present moment.

In the midst of such trial the spark of opportunity is always present to relieve such moments; and even though our hope, our vision, is never fully realized, nonetheless it is the redeeming power, the living opportunity of the moment. Christianity is best realized as leaven permeating the living moment and thereby bringing it purpose and meaning and value. Its vitality is its relevance. Each moment of life is invested with creativity — a moment of eternity.

I

It is true that a good deal of primitive Christianity had another worldly orientation — away from the present. The prevalent belief of the early Christians was that life, being evil, was to be immediately interrupted, and that the Lord would return to initiate a new existence.

Quite in contrast to this, the modern age has had a marked interest in history's present moment. Scientific knowledge has changed man's attitude

toward life from one where man is a weak, undeserving and helpless creative partner to one where he is a competent creator whose knowledge has mastered the world. Man has thus grown to believe that scientific tools will furnish him with the necessary means to make this world a good place in which to live. Although man's tragic use of his modern knowledge has challenged his competency, the scientific age beginning with the Renaissance has affected his whole view of the world and life. So we find emerging a growing secularism where the world's goods and material ends are valued at a premium and a growing materialistic philosophy which sees the finite world as the only real world.

The modern age has been more realistic than its predecessors, but it has also been more superficial. It has rightly concerned itself with the present moment, but it has also paralyzed it, made it a dead unit. It disclaimed experience for original observation, and it has made an idol of man's knowledge and possessions.

We are learning, however, that moments are not dead but are living. That they cannot be isolated, but belong to the flow of time. That each moment vibrates with the lessons and inheritance of the past and grows with the knowledge that it yields to the future. That purpose seeps through each moment to provide the stuff of creativity. Each moment is caught in the tension between "the push of progress and the pull of purpose." In other words, even though the present moment is the only real moment, it cannot be severed from the past or the future. It is provided a history as well as a vision. The richness of that moment is gained when its historical foundation is realized and when its opportunity is personally assumed and when its vision starts right then. A person's most precious possession is the present moment.

II

Christianity has the genius of bringing to life the fullness of the present moment. Dr. Harris Rall puts it this way: "The great word (of Christianity), is not present or future; it is the Eternal which takes in both now and then." Christianity brings the fullness of time into every moment. Christian thought thus does not "set matter against spirit, time against the eternal, this world against the next." It rather animates matter with spirit; it views the present as a moment in eternity; and it buries in this world the elements for the realization of the next.

The present moment has all the potential for good, even though it sometimes seems dominated by evil. Such a concept conceived of life as essentially good.

But, as has been suggested, life's moments are also harsh and grave and critical and it is not easy to see any fulness about history in them. Jesus, like us, faced just such a moment. That is what makes his life significant for every moment in history. At only 33 years of age he knew the pressure of strong opposition and the word of cruel hands. In an hour of betrayal by even his most intimate friends, when the whole world crumbled on the shoulders of the Prince of Peace, and when he realized that they would nail him to a cross, he did not flee from that moment, but said: "Now is my soul troubled; and what shall I say? Father save me from this hour. But for this cause came I to this hour. Father, glorify thy name."

On the one hand there was the normal impulse to run away from it all and on the other a sense of destiny which He could not ignore. We know the outcome of that gigantic struggle. What then shall be the Christian response to the challenge of hard moments? "Father, save us from this hour." No, for it was for this very moment that we were created. This moment we have to glorify the name of God.

III

t is not my desire to plead with
u to make someone else's religion
urs or to dress up tragedy with a
lyanna superficialty: "It will all
rk out for good." Instead it is my
rpose to ask you to consider living
present moment to its best. En-
h the present moment by bringing
best knowledge that you have
ned and your highest and most
piring visions to bear upon it, for
s is your opportunity of entering
creative stream of history. Life
best known and lived to its fullest
en each moment carries with it
rnity — not an eternity that is far
a world above or an age beyond,
but an eternity that is here and now.

So this is our moment to glorify God — it is our most precious possession. As Christians you and I see in Jesus the redemptive process of life — this is our moment to bring that redemption to bear upon our living. We must grasp it and dare not forfeit it.

I say that there is one decision that each of us makes: "What shall I do with this moment of my life?" A person's most precious possession is the present moment.

We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling
To be living is sublime.

OKS—Continued from page 2

lies, and its evidences and needs
our time are delineated in a mov-
documented, and persuasive man-
by a man who embodies the gos-
he interprets. It is especially valu-
e to have the great Christian and
manitarian efforts of our time plac-
within their spiritual contexts.
eming H. Revell Co., 251 pp.,
50)

**Christ in the New Testament** by
arles M. Laymon is a remarkably
minating book which has much
re than a temporary significance.
o introductory chapters paint the
kground against which the figure
Jesus moved. Thirteen chapters,
prising the heart of the book,
eal the developing Christology of
literature of the early church. An
ellent final chapter brings into a
fied focus the thought and faith of
istianity. The book, which is writ-
with clarity and integrity, has the
ension of completeness. (Abingdon
ss, 256 pp., $3.50)

**With Wonder in Your Soul** by Robert
well Zearfoss contains 120 medita-
s prepared according to "a deter-
ed plan to observe the everyday
ne as Jesus suggested that we
uld." The sermonettes, which re-
sent variety in content and treat-
ment, show how the most common of experiences may sparkle with a spiritual radiance. Here is a rich vein of homiletic ore. (World Publishing Co., 151 pp., $2.75)

**Studies in Genesis** by D. T. Niles is a series of meditative and interpretative expositions on individual verses. Historical insights, theological explanations, and a contemplative manner combine to show that "the Bible is not so much a book as a place, a place where the human soul has its rendezvous with God." (Westminster Press, 109 pp., $2.50.)

**Rembrandt and the Gospel** by W. A. Visser 't Hooft, general secretary of the World Council of Churches, is a handsome book that contains thirty-two plates and a biography of the artist's spiritual pilgrimage and its portrayal in great art. "He knew that our salvation depends on what we believe and not on what we see. Therefore he, the seer, to whom seeing must have been a temptation, denied himself the painting of the obvious and glorified Christ. His Christ is never without the shadow of the cross. It is this which makes Rembrandt a biblical artist, and thus a true master of exegesis." (Westminster Press, 192 pp., $4.50.)

**Christian Marriage Today** is by Mario Colacci of Augsburg Theological Seminary and a convert from Catholicism. The book is a frank, forthright, and objective presentation of the elemental differences between the teachings and practices of marriage in Roman Catholicism and evangelical Protestantism. Pastors and youth leaders will welcome this authoritative book, which concerns not only marriage but the larger canvas against which marriage must be examined. (Augsburg Publishing House, 182 pp., $3.50.)

**Handbook of Church Management** by William H. Leach, an exceedingly practical guide to the operation and organization of the church, outlines the specific tasks and potentials of the pastor in his many fields and answers questions on areas of church organization, enlistment, finance, leadership, worship, and maintenance. (Prentice-Hall, 504 pp., $6.)

**The Amplified New Testament** is an attempt to give the various possible shades of meaning to the original Greek. This ingenuous and valuable translation will serve well both pastor and layman. The significance of the translation may be demonstrated by citing Acts 16:31: "And they answered, Believe in and on the Lord Jesus Christ—that is, give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping, and you will be saved." (Zondervan Publishing House, 989 pp., $3.95.)

Dr. Elton Trueblood has long been known as an able and stimulating writer on theological and philosophical themes. **The Yoke of Christ** contains eighteen sermons and establishes him as a preacher of significant stature. As a writer of sermons the author is a gospel-centered expositor who finds real answers for the disturbing and challenging spiritual concerns of ordinary men and writes with a simple, illuminating, and evangelical vigor. (Harper & Brothers, 192 pp., $3.)

**The Gospel According to St. Luk** by A. R. C. Leaney of Nottingha University is the latest addition to th valuable Harper New Testamen Commentaries. The 75-page introduc tion adds significantly to an unde standing of the author, not only a a reliable historian, but also as a theo logian. The author's translation praiseworthy and enlightening. Th verse by verse commentary show both the great benefits of recent Lu can studies and the nearly inexhau tible homiletic ore which may b quarried in the gospel. (Harper Brothers, 299 pp., $4).

The subtitle of **The Transformatio of the Twelve** by Gaston Foote "Intimate character studies of the di ciples." The author, who is pastor the First Methodist Church, Fo Worth, Texas, adds almost nothing t our information concerning the di ciples but adds greatly to our appr ciations of them and the transform tion effected in them, by their a sociation with Christ. The author manner is intimate, his style is ene getic, his illustrations are quotabl and his sermon organizations are cle and convincing. (Abingdon Press, 1 pp., $2.)

**Sermon Seeds from the Gospels** b Webb B. Garrison is a collection 250 ideas on both familiar and ob scure texts. The "seeds" are of var ing lengths and subjects and are consistently meaningful quality. Th book's usefulness would have bee multiplied if an index had been i cluded. (Fleming H. Revell, 126 p $1.95.)

**Westminister Introductions to t Books of the Bible** contains the pre atory materials from the **Westmin ter Study Edition of the Holy Bib** and is a valuable aid to students a teachers who want a ready source recent thought concerning authorshi background, and general emphas The scholarship represented in the introductions is superior. (Westmin ter Press, 244 pp., $3.75.)

**Luther's World of Thought**

einrich Bornkamm of Heidelberg iversity (and translated by Martin Bertram) has a value for those o wish to understand Luther that second only to the reading of the mary sources. The author's comehensive knowledge of Luther's mking and his judicious appraisals d interpretations make this a splenf survey of Luther's concepts on h subjects as God, the sacraments, church, history and society. (Conrdia Publishing House, 315 pp.,

**Jonathan Edwards on Evangelism,** ited by J. C. Wolf, is a digest of h of Edwards' important writings evangelism and will appeal to ders for a variety of reasons. First, course, is the fact that he was one America's profound religious nkers. Second, his influence on reious thought in this country has en equalled by no other single inridual. Third, his thought is in itf worthy of study for its revealing the essential bases of evangelical ristianity. (Wm. B. Eerdmans, 137 ., $2.)

**Rembrandt and the Gospel** by W. Visser 't Hooft, general secretary the World Council of Churches, is handsome book that contains thirtwo plates and a spiritual biogray of the artist's spiritual pilgrimage and its portrayal in great art. "He knew that our salvation depends on what we believe and not on what we see. Therefore he, the seer, to whom seeing must have been a temptation, denied himself the painting of the obvious and glorified Christ. His Christ is never without the shadow of the cross. It is this which makes Rembrandt a biblical artist, and thus a true master of exegesis." (Westminster Press, 192 pp., $4.50.)

For the pastor engaged in counseling and the pastor who has a desire for more understanding, **Psychiatry and Relegion** by Dr. Louis Linn and Leo W. Schwartz will prove of inestimable value. The author's thesis is that psychiatry and religion are complementary and not antagonistic. Following a clinical method, they present the relative roles of psychiatry and religion in the relief of human suffering and the release of creative human energies, and draw upon the case studies of leaders of the Protestant, Catholic and Jewish communities. Their presentation of the work of the religious counsellor and of the various areas of concern — childhood, adolescence, marriage, illness, aging and bereavement — will prove stimulating even to pastors whose fundamental approaches vary. (Random House, 307 pp., $4.95.)

MBOLS OF FAITH—Continued from page 2

Our paschal lamb has been sacrifed for our sins (I Corinthians 5:7); are ready to listen to the combined ices of many angels, "Worthy is the mb who was slain, to receive power d wealth and wisdom and might d honor and glory and blessing!" evelation 5:12), and in a devotional ood we are ready to sing with feel-g:

My faith looks up to Thee,
Thou Lamb of Calvary, Saviour Divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine.

The standing Lamb, as pictured in the symbol, suggests in striking manner the resurrection. The white pennant represents our Lord's body; the staff reminds us again of His crucifixion, through which the triumphant Christ saves the world; the nimbus or halo around the Lamb's head indicates deity. This is not a mere lamb, but the Lamb "who takes away the sins of the world (John 1:29).

Christ has risen! See the place where they laid Him! (Mark 16:6. We may find great comfort in the Easter victory. The grave is not the end. We

do not sorrow as those who have no hope. We may build for eternity without fear.

Christ has risen from the dead and ascended into heaven. He is seated "at the right hand of God." (Colossians 3:1).

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

(The illustration at the head of this article is from Mr. Rest's book, **Our Christian Symbols**, revised and enlarged edition, and reprinted by permission of his publisher, Christian Education Press, Philadelphia 3, Penna.—The Editors.)

## WORTH QUOTING

**E. Paul Hovey, The Federated Churches, Lewiston, Idaho**

From first to last, the New Testament faith is an assurance, a conviction of the ultimate triumph — not merely of us, in our tiny private lives, but of God himself and of Christ and of all that Christ stands for in this world. For such a faith, there is no death; death simply "does not count." —Frederick C. Grant in "Christ's Victory and Ours."

* * *

Each man's task is to look for what he can change, and that is first of all himself. Never mind about human nature in general, but what about ourselves? The fact is that hundreds of men and women have been changed. The testimony of the fellowship is that "if any man be in Christ he is a new creature." A rebellious, violent Saul can be changed into a long-suffering Paul. God never forces but often persuades. Let man not resist this moving hand of the Lord who is mighty to transform. Let him not say that human nature is incapable of change. Actually, such a statement only affirms his own unwillingness to respond.—Howard Conn in "The Hope That Sets Men Free."

* * *

Our first need . . . is to take seriously the threat to marriage that is present in the view that there is always an escape . . . Margaret Mead puts it . . . "The most serious thing that is happening in the United States is that people enter marriage with the idea that it is terminable." If your marriage is Christian, you will enter it with this attitude. You will not ask for a guarantee of freedom back if not satisfied. You will say "Before God and man this is for life!" —James H. Phillips in "Sermons on Marriage and Family Life."

* * *

Our ground of hope is that God does not weary of mankind. And our best way of breaking out of our imprisoning hearts is to draw on the unwearying love of God. We need ever to be reminded of God's measureless mercies toward us.

—Ralph W. Sockman

* * *

If Christianity is really to be the religion with convincing power, it has to provide the way by which real people meet the problems of a real world. "Making decisions for Jesus Christ" can have no serious religious meaning if it does not refer to making continual decisions in terms of Christian faith as we encounter the many demands and tests of home and office and community, which involve actual relationships with other people who are also trying to make their own decisions at the same time. Unless in some sense the experience of Brother Lawrence, who found God's presence in the kitchen as he polished pots and pans, can be ours in our daily work

Christian faith will not be the re-
ion by which we live. — Charles
ell Kean in "Making Sense Out of
e."

* * *

f Christlike love were only a pat-
n for us to copy, it would be our
spair. But Christ is a person with
om we can enter into communion
il we feel the contagion of his pres-
e and the life of his love. Henry
orge, the American humanitarian,
s once talking to Cardinal Man-
g, the English prelate, of their
mon interests. "I love the people,"
d George, "and that love brought
to Christ as their best friend."
nning replied, "And I loved Christ
so learned to love the people for
om he died."—Ralph W. Sockman
"Man's First Love."

* * *

The old minister came to the end
his ministry with little financial
urity for the future, no house of
own, only the semblance of a pen-
n, and a pitiable monthly stipend
m the church. I knew him through
years, and the finest tribute I
r heard paid a man came from a
izen of the community who said
me, "I never knew a man who
ked so little religion and lived so
ch of it as he." — Frederick K.
um in "So You Want To Preach."

* * *

There is a straight fence run for us
ween right and wrong. There is
sitting on that fence.

—R. W. Barbour

* * *

A personnel expert . . . made an in-
mal survey. He interviewed two
ndred people, asking them whether
y were happy at their work and
ether religion played a meaning-
part in their lives. His results; al-
st one hundred percent of those
o were unhappy in their work life
d no positive connection with a
gious belief. And the opposite was
e, too; those who claimed to be
gious also stated that they were
tent in their work life. — James
Fifield, Jr., The Single Path.

* * *

In a poll of more than 100,000 high school students, their opinion was asked about what factors had had the greatest influence upon their thinking. Out in front and leading the list by a wide margin was the firm reply: Family. The family received more than twice as many votes as the nearest runner-up in a series of seven influences that included magazines, the gang, and church.

The family is not just influential; it is the greatest educational institution in the world. The Church has long realized that Christian faith can be effectively inculcated in the home. It is in the home that children can receive their happiest introduction to the Bible. In the home they are in the best position to observe its use — that is, if the Bible is ever opened.

No parents are perfect. They aren't expected to be. But they are expected to be honest about their children's questions and doubts, sincere in their own faith, and wise enough to turn to the Bible and seek to learn the will of God. Rearing a family is a tremendously difficult task, and Christian parents find it no easier than others. Yet they do have at hand a resource that can transform family life. That resource is the Bible.

* * *

I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble. The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes.

—Helen Keller

* * *

If one would be great he must possess the spirit of the martyr. Miss Iris Gabriel, Founder of the Silent Guide Foundation, dreamed of a career as an actress. She had won beauty contests. She was invited to Hollywood for a screen test. She had fame and wealth at hand. She contracted tuberculosis and was a patient in one of

the California hospitals for two years. She left the hospital discouraged, but events led her to register at the University of Chicago for a course in the history of culture. The instructors were President Robert Hutchins and Dr. Mortimer Adler. One day President Hutchins asked the class the question, "What has been the greatest force in the history of society?" The students answered, "Religion, democracy, the printing press, the wheel, fire." After the answers were all in President Hutchins wrote on the board one word, "Martyrdom." Miss Gabriel quoted him as saying, "Men who die for what they believe give immortality to their ideas and inspire the rest of us to greatness. If you want to become important in this world, be a martyr; give yourself away." These words inspired Miss Gabriel with the result that she founded the Silent Guide Foundation.

Miss Gabrieel had found one of the secrets of life with Tagore, poet of India, put into words. He said, "We earn life by giving it away." Each individual must learn the importance of this essential to worthy living. In a small way we catch the idea at Christmas time. Better yet, we see it exemplified in a mother's love. She gives all, even to walking through the valley of the shadow of death for her child.

Scientists, missionaries, teachers, professional people, tradesmen, all become great when they lose themselves in a great cause. They have learned the truth of the statement, "Greater love hath no man than this, that a man lay down his life for his friends." Often, as individuals, we learn the importance of the unselfish investment of a life by the hard way. One of the favorite bits of philosophy of my mother is found in the writing of Saint Paul, Romans 8:28. Frequently the hard way is the best way, and the most rewarding way.

When one is considering martyrdom he should make sure that the cause he has selected is worth dying for. It is true that we may becom martyrs because of our own selfis interests. We like to do things if the give our lives value. Selfishness give way to unselfishness if we make ou selves aware of the common good an our duty to God and man. – Charle L. Anspach in "Vital Speeches."

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The great thing in this world is nc so much where we stand as in wha direction we are moving.

—Oliver Wendell Holme

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If we accept democracy, we mu accord to everyone the right to thinl speak and publish his sentiments o every subject; and in that case w must indeed be prepared to take th consequences, whatever they ma turn out to be.—Carl L. Becker.

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Woman's sphere is the home, an the home, too, is the sphere of ma The home embraces everything w strive for in this world. To get an maintain a decent home is the obje of all our best endeavors..

—Helen Kell

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It is singular how impatient me are with overpraise of others, how p tient with overpraise of themselve and yet the one does them no inju while the other may be their rui

—James Russell Lowe

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Up to a certain point it is goo for us to know that there are peop in the world who will give us lo and unquestioned loyalty to the lim of their ability. I doubt, however, is good for us to feel assured of th without the accompanying obligatic of having to justify this devotion b our behavior.—Eleanor Roosevelt.

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Time deals gently with those wh take it gently.—Anatole France.

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No one is exempt from talking no sense; the misfortune is to do it sc emnly.—Montaigne.

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ll games which deserve the name provided with laws . . . But all best games are provided with nething more. That more may be cribed as the etiquette of the me, and the etiquette is even more portant than the laws. How then we learn the etiquette? Is it not playing with the best people? So has its laws; but it also has its quette. And defiance of etiquette his sphere also has even more seri- consequences than the breach of . How then are we to learn the quette of life? Is it not by living h the best people? Is it not, in ultimate resort, by companying h Jesus Christ?

C. Anderson Scott

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e of use to men, and you will learn ove them.—Joseph Farrell.

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ack of something to feel important about is about the greatest tragedy a man can have.—Arthur Morgan.

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One of the main things wrong with our country is the big number of people who keep trying to get something for nothing. Another is the high percentage of those who succeed.

—Robert Young

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The real problem of your leisure time is to keep others from using it.

—Fred F. Tomblin

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If I've been able to help anybody, it only shows how God uses the ministry of almost anyone.

—Henry Knox Sherrill

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Opinions that are opposed to mine do not offend or estrange me; they only arouse and exercise my mind.

—Montaigne